sa-t'o or, for short, *p'u-sa)*, to seek salvation not only for himself but for others. Part of this last ceremony is a test of the candidate's ability to endure the suffering which he is supposed to have undertaken for others and consists of burning cones of incense in rows on his scalp. The scars of this ordeal, plainly visible on his shaven pate, throughout his life afford tangible evidence of his calling. At least in certain periods of China's history, ordination could be legally administered only by heads of monasteries who had been given imperial permission, and these were comparatively few. The fully qualified monk is given a religious name and a document certifying to his status. The latter assures him a welcome in other Buddhist monasteries. In addition to the ordained monks, the monastic community may include lay brethren who do much of the menial and manual labor.

The monk is supposed to conform to certain standards of conduct. He is to remain unmarried, is to eat no flesh, and, of course, is to observe the vows taken at the various stages of his ordination. His dress is conventional and traditional—grey, orange, or yellowish brown in color, with ornate vestments for some of the services. As a rule, monks have been regarded by the populace with mingled fear and contempt—fear because of their supposed influence over the spirit world and the dead, and contempt in part because they have failed to assume the duties of marrying and rearing children so much honored by Confucianism and so necessary to the maintenance of the family and the ancestral cult, The ignorance and idleness of many of the monks have accentuated the popular disdain—although the occasional scholar or saint commands respect. In moral character some are markedly unworthy,

but the average appears not to be much if any below that of the community at large.

A very few monks practice extreme asceticism—perhaps shutting themselves up for years in a small cell with a minimum of food, or inflicting on themselves such a physical mutilation as burning off a finger. The bodies of some of the deceased monks who have practiced asceticism or who have been regarded as especially holy are embalmed, painted, and gilded, and displayed to be reverenced by the faithful. It may be added that usually the corpses of monks are cremated. With interesting conformity to Chinese usage, ancestral tablets may be set up for the dead mem-